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RELIGIOUS MISCELLANY.

ON DEACONS.—Concluded.

III. Having considered the number and duties of deacons, it only remains, that we point out the proper manner of their induction into office. This branch of the question is, 'ought they to be ordained by the imposition of hands?'—Without the least hesitancy or doubt on the subject, I answer—Yes. The holy Scriptures our only authoritative rule in all matters and things pertaining to the kingdom of Christ, are so clear and explicit on this point, that it is not a little strange that any person should misunderstand it, or any church neglect it. Imposition of hands was a sacred rite practised in the Jewish Church, on various occasions, and for various purposes. The children of Israel laid their hands on the heads of the bullocks that were offered in sacrifice. Num. 8, 10-12. So also Moses laid his hands on Joshua when he ordained him as his successor in office. Num. 27, 23. This sacred rite was transferred to the Christian Church, and is still practised in the consecration of pastors, tho' it be strangely neglected in regard to deacons. When the office of deacon was first instituted, and seven men were chosen by the church to fill it, 'they set them before the apostles, and when they had prayed, they laid their hands on them'; and thus inducted them into office, and invested them with all its appropriate privileges and powers. This is an authoritative example in the case, and shows the manner in which deacons should be inducted into office in every church, and in every age. It is the example of inspired men, acting under the special guidance of the Holy Ghost; and of course must be agreeable to the will of God. There is no hint in the Bible, that deacons were ever invested with office in any other manner; nor can any thing be found to invalidate or even impair the force of this example. It, therefore, remains in full force and virtue, and demands the observance of all subsequent ages. This is as good authority for the ordination of deacons by imposition of hands, as any thing that can be produced for the ordination of bishops or pastors by the same ceremony. This apostolic example was followed by the primitive Christian churches. The venerable Calvin, before quoted, who was far from being an Episcopalian, and who was deeply learned in the early history of the Church, says, 'that the solemn rite of imposition of hands, was invariably practised whenever any one was called to the ministry of the Church. Thus they ordained pastors and teachers, and thus they ordained deacons.' Inst. vol. 3, p. 70.

The pilgrim fathers of New England professed to build the churches they founded in this western world, after the primitive model; and of course, they ordained their first deacons elected by the brethren, in the same manner. Accordingly in the Cambridge Platform, which is the only acknowledged constitution and rule of government and discipline in our Congregational churches, they appointed the same form of ordination for deacons as for pastors, or any other officers in the church, that is, by prayer and the imposition of hands. This they considered as the solemn putting of a man into office into church, similar to the installation of a magistrate in the commonwealth. Plat. ch. 9, Sec. 1, 2.

This method of consecrating deacons continued for many years in the churches; but at length fell into disuse; and it is believed, that it is now almost, if not quite universally discontinued; though some recent attempts have been made to revive it. Why this has become the case is not now the object of inquiry, though it deserves a passing notice. Dr. Dwight ascribes it to mere inattention. But I can hardly admit, that it sprang from so comparatively innocent a cause. Dr. Cotton Mather says, 'one reason for this omission has been, because in many of our churches, the deacons do little other work than provide the elements of the eucharist; and a solemn ordination to nothing but this, appears hardly necessary.' This is wholly unsatisfactory. I rather adopt the reason given by Hilary, a writer of the fourth century, and ascribe the neglect to the *doctores desidia, ad vagis superbia, dum soli volunt aliquid videri*. It is well known that many of the pastors of the last century were very fond of ecclesiastical distinction and power; and of course discontinued the ordination of deacons, as they did the whole order of Ruling Elders, as existing in the first churches, and established by the Platform, to the end, they might have no rival or check, but engross the whole authority of government and rule in their own hand. Probably almost every one has heard of the *negative power* which many of the ministers of the last age claimed as their right.

But be all this as it may, the discontinuance in question has had the most unhappy effect in sinking the office of deacons far below its scriptural standard, and of removing from their minds a just sense of their duties and responsibilities. Thus both the church and the pastor have been deprived of that help which their divine Master had provided for them.

It is now a lamentable fact, that the churches derive but little, if any spiritual advantage from this class of officers; and that the unbelieving world view them with contempt. But the writer of this has a strong confidence that this will not always be the case. The long neglected rite of consecration will be revived, in the millennium, if not before, and then the churches will assume a greater degree of order and strength, & be far more efficient than they now are; and that through the aid and co-operation of a well qualified and energetic board of deacons.

It is not, indeed, desirable to revive useless ceremonies from the desuetude into which they have fallen. But who is prepared to say, that those rites which are sanctioned by apostolic example, and practised by the Church in its earlier and better days, are useless? It surely deserves inquiry, whether the churches, in this respect, have not departed from scriptural rule, and neglected their duty; and whether a revival of the practice would not be attended with the happiest effects. Certainly it would tend to raise the office from that depression into which it has fallen, and add an influence and respectability to those who worthily fill it. If one, two or more pastors, in a public assembly, should lay their hands on those whom the brethren had chosen, and solemnly consecrate them to the service of God and his Church, by prayer, with an appropriate charge, it would produce in the persons thus ordained a deeper sense of their duty and responsibility. It would magnify the office in the view of the world, and serve to attach the brotherhood more firmly to them. It would add weight and influence to their remarks and all their official doings, and throw around them a sacredness which would attract the notice and command the respect of all observers.

I am not yet prepared to say, that such an ordination as has been insisted on, is essentially necessary to a valid and acceptable discharge of the duties of the office. But who can say it is not as necessary in relation to deacons as to pastors and teachers? In the one case it is considered and treated as essential, and why is it not equally so in the other? Let those of clearer heads, and sounder judgments determine.

Upon the whole, it appears from this discussion, that deacons sustain a highly respectable and useful office, and one which might be rendered vastly more so, if ministers and churches would awake to the subject, and unite their influence in restoring it to its primitive dignity. And this, perhaps, can in no way be so effectually done, as by restoring the long neglected custom of public and solemn consecration. It is an office of divine appointment, and of great importance and utility in the church; and never more so than at the present day, when the attention and labors of ministers are so much diverted from their immediate parochial concerns, in devising schemes of usefulness, and conducting the various charitable operations, which the exigencies of the times demand. Within the last twenty or thirty years the labors of ministers have been nearly doubled, and are still increasing; so that many of our young men are fainting and breaking down under the accumulation of their labors. They certainly need some assistance to enable them to bear the burden and heat of the day. Why then will they not avail themselves of those helps which their kind Master has mercifully provided for them? Why will they not summon to their aid the piety and talents of the brethren, that they may relieve themselves from some part of that burden which is now pressing them to the dust; and thus have more time and better opportunity to attend to the more appropriate duties of their office—the ministry of the word and prayer? This they might do; and it is believed that the time is come when something of this nature must be done to defend the interests, preserve the unity, and promote the prosperity of the churches. Let us then, my brethren, call the attention of our respective churches to this interesting subject, and press upon them the importance and necessity of the primitive organization. Let us show them their interest and duty in this matter, and urge them to fulfill it. It may, indeed, be expected, in this day of laxness and contradiction, that some, and especially those of the older class, will oppose all reform in this matter. They will wish to keep on still in the old round about course which their fathers have trodden. But this need not discourage us from making the attempt, which must be crowned with ultimate success; provided our words and conduct be marked with the wisdom of the serpent, and harmlessness of the dove.

Old as I am, yet I hope I shall live to see the day, when our churches shall be furnished with their five, six or seven ordained deacons, who shall be men full of the Holy Ghost and wisdom—young, active and zealous, who shall care both for the church and the minister, and be faithful and persevering in the discharge of all their official duties. Then shall Zion arise and shake herself from the dust, and a return of those happy consequences be expected, which immediately followed upon the first appointment and ordination of deacons. 'and the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.'

WANTS OF SPANISH AMERICA.

The following letter from our countryman, the Rev. W. Torrey, now residing in Buenos Ayres, shows that the moral field in that part of the world is prepared for cultivation, and it depends upon the Christian public, in Great Britain and the United States to say, whether it shall be sown with good seed or with tares. No doubt great good may be accomplished with little expense, at the present moment, by the publication of children's books in the Spanish language, with cuts, recommended by Mr. Torrey. The letter was addressed to the Committee of the London Tract Society, and published in the Magazine for January, but its contents are equally well calculated for readers on this side of the Atlantic.

[N. Y. Observer.]

I take the liberty of addressing you on the publishing of children's books, in Spanish.

It is an interesting feature in the moral as well as the intellectual prospects of this country, that a large portion of the youth and children are getting the rudiments of an education, so far, as to read intelligently their native language; very frequently has it occurred while distributing Tracts or Testaments among the poorer classes, that all the adult inmates of a cottage have been held in suspense whilst a little boy or girl was called in from the yard to decipher the pages; and, where no children belonged to the family, I have not unfrequently known them send for some neighboring child who could read to perform the same office.

It is interesting to contemplate, and still more interesting to witness the anxiety of these opening minds for books, which gain the attention and excite the feelings of the youthful readers. And it is a fact which has not perhaps sufficiently attracted the attention of the Christian public, that of books adapted to this purpose, there is not a scarcity, a dearth even, but an absolute destitution.

The only book in general use among the children, especially of the lower classes, is a Popish catechism, where they have the seven sacraments, the ten commandments, with the second entirely omitted, the fourth altered, and the tenth made into two to preserve the number; prayers to the virgin, invocation of saints, and other unscriptural superstitions of Popery are directly inculcated.

The books of devotion which come into the hands of the youth are even more exceptionable. In these, purgatory is taught, not only in words but in pictures. Over its scorching flames the angels are hovering, holding up out of its torments the souls of those for whom mass is saying; while the anguish depicted in the countenances of those for whom nothing has been paid to the priests, and on whom the enraged devils are wreaking a double vengeance, is deep and intense enough to fetch a dollar from the pocket of avarice itself, for the sake of purchasing a temporary relief to the departed soul of a relative or friend.

To those accustomed to trace the operations of the youthful mind, the intimate connection between early impressions and future character, I need make no remark on the moral and religious tendency of this state of things. The intelligent Christian will see in it consequences which affect deeply the moral character and prospects of the rising generation, consequences which reach forward into eternity, and which cannot be contemplated by any friend of the religion of the Bible but with deep and painful emotion. But leaving the religious and moral bearing of the subject for a moment out of view, it is obvious to the most superficial observer, that the present state of things cannot long continue. The desire of these hundreds of opening minds for intellectual food must and will be gratified, and that with something more palatable, if not more salutary, than mutilated Commandments, Ave Marias, invocation of saints, and pictures of purgatory. The deficiency is strongly felt by the parents and

conductors of schools, and will be felt more strongly every month until it is supplied.

There is perhaps no ground to fear, but that the same benevolent hands, which are causing intellectual and moral cultivation to flow through so many thousand channels into the minds of youth in England and the United States, will eventually be extended to this country; but my fear is, that before those from whom this aid must come, are brought to perceive the importance of this distant and yet uncultivated field, the ground now ready to receive the good seed will be sown with tares.

If I have urged this subject with an undue degree of freedom and earnestness, your candor will, I trust, lay it to the account of that strong conviction of its importance, which every month's residence among this people has increased. There are at present in one of our Sunday Schools twelve or fifteen Spanish children, and had we any means of rewarding them, the number might doubtless be increased. They look on with eager watchfulness whilst we distribute reward books, and the English children, and sometimes beg these books to look at the pictures. They are hoping for the day when we shall have some for them also.

THE SABBATH.

From the Spirit of the Pilgrim.

REVIEW of a Report of the Committee, to whom was referred the several petitions on the subject of Mail on the Sabbath, presented to the Senate of the United States, January 16, 1829, by the Hon. Mr. Johnson, Chairman of said Committee. [Continued.]

Were it admitted, as some Christians insist, that the obligation to keep the Sabbath is not derived from the fourth command, but from its manifest and acknowledged utility, still, it must be agreed, that the Sabbath is, as a matter of duty, to be set apart from secular to religious purposes; for unquestioned utility indicates the will of heaven, and creates moral obligation. The known use of the Sabbath, and the mischiefs of its profanation, afford evidence of the divine will, which every man would be bound in conscience to regard, though no express institution appeared upon the record. God has not defined, by express precept, the kind of garments we shall wear summer and winter; but it would be suicide to expose the body in the habiliments of summer, to the storms of winter. But it is no more credible that an institution so powerful and salutary in the moral world as the Sabbath, rose up by chance, or at human bidding, than that the sun itself sprung into existence, and continues its course, in obedience to human volition.

It is equally manifest in what manner the Sabbath must be sanctified, to answer, in society, the benevolent end of its institution. It must be so kept, that the physical rest which universal nature demands may be enjoyed; that the worship which is due to God may be rendered by all, and the instruction which all need, to make them good citizens in time, and fellow citizens of the saints in heaven, may be obtained. All plans, individual or national, which interfere with the universal rest and moral instruction of the Sabbath, except as cases of real necessity shall indicate, do, in proportion to the extent of the violation, contravene the wisdom and goodness of God in bestowing the Sabbath upon man. There are many, who eulogize the Sabbath, and would deprecate its universal violation, who seem to think it may well be kept by proxy—the few for the many. But the community at large may as well eat by proxy, the few for the many, as to obtain rest, or intellectual and moral culture by proxy. The Sabbath exerts its benign power on those only who keep it; and in proportion to the extent of its violation, are men robbed of the rest which God has given them, and deprived of all the good influences of his moral government.

It will appear also from the preceding facts and reasonings, that violations of the moral law are proper subjects of legislative prohibition and punishment, whether they invade directly, or only indirectly, the rights of man. The blasphemer may not himself be a thief; but his blasphemy, so far as it produces its legitimate effect, breaks down the moral government of God, emancipates men from his fear, and lets them loose, urged on by furious passion, to prey upon society. The drunkard may not be himself dishonest; but by the neglect of relative duty, and the contagion of his bad example, he sows far and wide around him the seeds of irreligion and dishonesty. The adulterer may, in his commercial intercourse, be a man of his word, and in the duelling world a man of honor; but he sows in the community firebrands, arrows and death, and sets on fire the course of nature, as if it were set on fire of hell. The Sabbath-breaker may not be in all respects an immoral man; but by his example, and by his influence when he employs others to violate the Sabbath, he prostrates, as far as his influence extends, the moral government of God, and lets men loose to war upon their own souls, and upon one another, and upon the State, as depravity, unrestrained by the fear of God, and stimulated by temptation, may urge them on. Is it proper then to punish the incendiary; and shall he escape who made him such, and laid the train to which he only applies the spark? Shall the sword of justice sleep, while the dagger is brandished, and the poison is preparing, and snite only when the work of desolation is done? Shall the enemy be met only when he has planted his foot on the land of freedom, and no opposition be made to his landing?

All Christian nations have considered it lawful to protect the Sabbath from secular violation, as the means of self-preservation and civil prosperity. Most or all of the American colonies did this from the beginning; we believe all the thirteen states enacted laws prohibiting the appropriation of the Sabbath to secular concerns; and nearly every State which is a member of the social compact now, has done the same. It is not without astonishment therefore, that we behold the principle advanced, that government has no right to make the moral law the rule of legislation, because it would imply a legislative exposition of its precepts, and settle theological disputes. This we believe is a new maxim, wholly original, never conceived or uttered before in a Christian legislature; a position which can be sustained only upon the supposition that there is no God, or no rational accountability to God. Is it true, that the government of a Christian people, under all the immense responsibilities of legislation, must move on blindfold to the light from heaven? Why then do Congress prescribe oaths, from the chief magistrate, to the lowest officer in the custom house, or post office department? And how many disputed questions do they thus settle by legislation,—deciding against the atheist, that there is a God; against the fatalist, that man is a free agent and accountable; while they settle the much contested question of future punishment—'so help me God' being understood to mean, 'may God deal with me in the world to come, as my testimony shall be true or false.' The punishment for piracy or murder, expounds the sixth command, and

decides the agitated question, that the taking of life for national security is lawful, which more persons disbelieve than there are Jews and Sabbatarians in the land. The appointment of chaplains in Congress, seems to be a legislative decision against the Jew; that Jesus is the Messiah, and the Christian religion true. And why do Congress adjourn over the Sabbath, and why are all the courts, and heads of department, and custom houses, and navy yards closed? Ought not all these to be opened, to avoid such a seeming exposition of the fourth command, such a trampling on the conscience of the Jew, and such a sanctioning of 'the principle of all the religious persecutions, with which almost every page of modern history is stained?'

What if the national government, instead of practising economy by the violation of the fourth command, had authorized the violation of the seventh, by licensing, as they do in Europe, houses of pollution; and national shame and conscience had poured in these petitions, that the nation might be released from such infamy and crime? The honorable Committee, in reply, would need to change scarce a letter of their report. 'We are aware,' they might say, 'that a variety of sentiment exists in this nation on the subject of the seventh command, and the obligations of chastity. The petitioners seem to take it for granted, that the practice complained of is a violation of the law of God. But a large and respectable class of men (and women also) believe the Bible to be a cunningly devised fable, and the seventh command, in particular, to be an invasion of inherent rights, and a war against nature—the result of that artificial and arbitrary state of society which kings and priests have introduced, and which it is the prerogative of reason and philosophy to oppose, till the happy time shall come, when coercive monopolies shall cease, and every man and woman, being fully persuaded in their own minds, will act according to their persuasion.'

With these different views about the seventh command, the Committee are of opinion, that Congress cannot interfere. Should Congress repeal the law, it would imply a legislative decision, that the Bible is the word of God—a legislative decision of a theological dispute—an encroachment on natural liberty—an attempt to coerce chastity by the powers of the government.

From the views here taken on this subject, we cannot but hope it will seem plain to many, whose minds have been unsettled and perplexed by the Report, that the transportation of the mail and the opening of the post offices on the Sabbath cannot be regarded as a matter of national necessity. To become such, it must be as urgent as the necessity which authorizes individuals to do secular work on the Sabbath. But this, in the case of individuals, must be only occasional, and never systematic and habitual. And it must be, where the great laws of self-preservation, which it is the object of the Sabbath to sustain, would be subverted. But no such necessity to transport the mail, and open the post-offices, presses on the nation, as would constitute a justifiable necessity in the case of individuals,—like that of preparing food, attending the sick, pursuing voyages on the deep, or self-defence in time of war. And as the necessity is not such as would justify individuals, even in the occasional violation of the Sabbath; much less can it justify the government in extending its stated and habitual violation through the land. Necessity, in the scriptural sense, is not even pretended. All which is claimed is, that the running of the mail is a great convenience, and a great saving in time and money? But may individuals violate the Sabbath statutorily for convenience, time and money? How then can Congress do it? Can the people invest their government with authority to do that which it is unlawful for themselves to do?

This plea of national necessity is answered also by the consideration, that the post office in London is closed on the Sabbath, and no mail is permitted to leave the city on that day;—by the fact, that during the early part of our national existence, including a period of unparalleled commercial activity and national prosperity, the post offices of this land were closed, and the mails, but to a very limited extent, did not run on the Lord's day;—and from the fact that we enjoy now, by the improvement of roads, and the facilities of steam, a more rapid communication of intelligence in five days, than fifteen years ago could have been accomplished in seven. No necessity, therefore, presses us now, which did not press the nation twenty years ago, without the apprehension of creating a necessity for violating the Sabbath; and every year, the same causes are rendering the plea more and more fallacious and inexcusable. Besides, not half the nation are benefited now by the Sabbath mails. Probably three quarters of the people do not receive their intelligence oftener than twice and thrice in the week. How are these defended against express, and commercial speculations? Or is it only for the accommodation of the great cities, that the moral energies of the Sabbath? But that even this is not necessary, is apparent from the facts, that many merchants of the first respectability and most extensive business, will not receive their communications on the Sabbath; and that a large portion of the respectable mercantile community in our cities, have petitioned Congress to close the post offices, and discontinue the running of the mail,—while few, and comparatively feeble, have been the notes of remonstrance.

HOME MISSIONS.

For the Boston Recorder.

ANOTHER AUXILIARY.

From the Rev. B. F. Clarke, Secretary of the Franklin Association, to the Secretary of the M. M. S., dated Feb. 16, 1829.

'The Franklin Association met last week, when I communicated your letter. The Association has acted as a Domestic Miss. Soc. for several years, under rules modified at different times to accord with circumstances. Our rules, after being considered and amended, were adopted as follows:

Resolved, 1. That the Association form itself into a Domestic Missionary Society, auxiliary to the Mass. Miss. Society.

2. That the Moderator of the Association for the time being, shall be President of the Society.

3. That the Society thus constituted, shall hold their annual meeting on the second Tuesday of May; and that a sermon appropriate to the occasion, shall be delivered by one previously appointed; and, if deemed expedient, a contribution shall be taken up, to aid the funds of the Society.

4. That an agent be annually appointed to act as Secretary and Treasurer of the Society, who shall be authorized to make special efforts, to procure funds for its objects, either by soliciting contributions, or otherwise, as may be judged expedient.

5. That the primary object of this society shall be to aid the destitute and feeble churches and so-

cieties within the county of Franklin. Any remaining funds shall be paid over to the Treasurer of the Mass. Miss. Society.

6. That this Society shall contract with, approve, and pay all missionaries employed by us, who shall be commissioned by, and report to, the Parent Society.

'We have an Executive Committee, annually appointed, consisting this year of Rev. Messrs. Packard, D. D. Shepard and Clarke.

'Should the Executive Committee of the M. M. S. think it expedient to find an agent to visit our churches, or attend our annual meeting, he would no doubt awaken a deeper interest in Domestic Missions; agents for other benevolent societies have had success with us; and Domestic Missions are as important, and will be felt to be as important by us, when fairly laid before Christians, as any of the benevolent operations of the present day. Christians are feeling more and more, that they must take a stand. Several of the Societies which now support the gospel institutions, are weak and burdened, compared with former years; yet they show a disposition to hold on.

God is able to open the hearts of those whose hands hold the silver and gold, and he has done it. He will draw into his Treasury, all that is needful, to secure the prosperity of Zion, and do it by appropriate means. He will constrain his servants to call for help, and open ears to hear, and hearts to answer the call.

It is my design to take measures immediately, for making all the Pastors lie members of your Society, who are not already so, and hope that ere long this county will be found ready to assume the responsibilities, and act the part to which the Head of the Church calls her.

Remarks. 1. It will be perceived that the principles on which the 'Franklin Association' has become Auxiliary to the M. M. S. differ somewhat from those recommended by the Executive Committee, and uniformly adopted by other Associations or Conferences, that have become auxiliaries.

'They have been sanctioned however by the Committee for the following reasons among others: 1. They are the same principles on which the same Association, was formerly acknowledged an Auxiliary of the 'Domestic Missionary Society,' now forming a component part of the M. M. S.—principles that had become familiar to the members of the Association, and which, as they believed had been followed with success. 2. The local circumstances of the Association are not favorable to that free intercourse with Boston or Salem, where are the treasuries of the M. M. S., which is necessary to the easy and frequent transmission of monies. And 3. The Committee are so deeply impressed with the paramount importance of united effort and vigorous co-operation among the evangelical associations of the State, in order to the strengthening of the things that remain and are ready to die, that they are willing to give up their predilections for any particular form of union, if the grand principle can go forward harmoniously in the great and good work undertaken by the General Association. Still, it is proper to say, that the Committee feel a strong attachment to the form of union, recommended in the appendix to the Reports of the Board for 1827, and 1828, and approved by the General Association; and they confidently believe, that ultimately, every Association in the State will be convinced of its superior advantages. But, we are glad to recognize an auxiliary in Franklin county, in the shape here presented—because our entire confidence in the wisdom and zeal of our brethren there, convinces us, that if the experiment they are now making shall prove less successful than they anticipate, they will show all readiness of mind to co-operate with us in some more excellent way.'

2. The suggestion of sending special agents to visit the several Evangelical churches, and attend the anniversary meetings of Auxiliaries, is one that has not been unthought of, nor passed over without discussion in the Committee. But the difficulty of engaging suitable men in such a work, without incurring an expense altogether disproportionate to the receipts of our Treasury hitherto—and our ignorance of the feelings of the community on the subject, will sufficiently explain the grounds on which the Committee, have hesitated so long, at resorting to such a measure.

3. The orthodox churches in Massachusetts have not been so strong in the Lord, at any day for the last fifty years as they are now. Many, it is true, have gone out from them—many have lifted the heel against them—and powerful efforts are made in many parts of the Commonwealth to tear them down and destroy them. But, the righteous are like the palm-tree—the more they are oppressed, the more they increase strength and beauty. The church must support herself, devils will not do it; wicked men will not do it; but relying on Jehovah Jireh, she can do it, and earth and hell cannot prevent it. Many churches that have been in the wilderness for years, and have lacked both the bread and water of life, except when ravens have supplied them, are now coming up, leaning on the arm of the Beloved—and exhibiting a measure of strength and loveliness that ought to inspire every pious tongue with praise of their Great Deliverer. And churches that have been decaying for years, are renewing their vigor. The wintry season is past and gone; spring opens—the singing of the birds is heard—the flowers begin to appear—and new verdure clothes all the plain, giving precious promise of a rich future harvest. An important instrument in this moral renovation, is found in the Mass. Miss. Society—and let its designs be sustained with a liberality commensurate to their grandeur, and the Evangelical churches have nothing to fear, either from the numbers, the subtlety, the wealth or the malice of their enemies. S.

SABBATH SCHOOLS.

For the Boston Recorder.

REGULATIONS OF THE MASSACHUSETTS S. S. UNION'S DEPOSITORY, AT BOSTON.

The Managers of the Massachusetts Sabbath School Union have voted to keep three departments in their Depository. The first to contain such books as are acceptable to each denomination connected with the Union. The second to embrace such books as contain sentences objectionable to Pedobaptists, but acceptable to Baptists. The third to embrace such books as contain sentences objectionable to the Baptist, but acceptable to Pedobaptists. It is the duty of Publishing Committees, (consisting of persons of different denominations,) to obtain satisfactory evidence as to the character of every book in the Depository not published by the American Union, and then publish a catalogue arranging each book in its proper department. After that has been done, no book will be received into the Depository, before it has been approved by the Publishing Committee. No book can be published by the Mass. S. S. Union, before it has been reviewed by the Publishing Committee, and Rev. Drs. Sharp and Fay.

Every page of the S. S. Treasury receives the approbation of a member of the Publishing Committee from each denomination.

Depositories in other States, and Sabbath schools, auxiliary to other Unions, can be supplied from this Depository on the same terms as those connected with the Mass. Union.

